

## LIVESEY'S

## MORAL REFORMER.

No. 15.

JUNE, 1838.

TWOPENCE.

## DISCUSSION ON THE NEW POOR LAW.

ABOUT three weeks ago Mr. J. Acland, who had previously been lecturing in Bolton, Blackburn, Rochdale, &c., came to Preston, and announced, by placard, his intention of delivering a lecture in the Theatre, on the New Poor Law, in which he invited my attendance, to take part in a discussion to follow his address on the same evening. I refused the invitation, and stated, that I thought it was an unwarrantable liberty taken with my name, for the purpose of making the house more productive to Mr. Acland. I however, subsequently engaged to deliver, in the Theatre, three lectures on the subject, and at the close of each lecture to engage in a discussion with Mr. Acland, upon the condition that the proceeds, after paying his expences and the expence of the meetings, should be given to the hand-loom weavers. This discussion commenced on Monday, May 14th, and continued three nights. The place was filled to overflowing, and great excitement prevailed, which, indeed, has scarcely yet subsided. At the close of the third evening, it was intended to prolong the discussion by an adjournment; but the feeling that prevailed was, that most present were well satisfied, and that it was needless further to protract the discussion. The meeting, therefore, closed by passing a resolution to the following effect:—"That the thanks of this meeting be given to Mr. Livesey, for his manly, upright, and triumphant defeat of Mr. Acland, the advocate of the Poor Law Amendment Act.

It was manifest, however, on Saturday morning, when the newspapers appeared, that both sides had not received "impartial justice" in the Reports which were given.

On the morning but one following, a placard appeared on the walls, announcing a meeting in the evening, in the Theatre, to agree upon some mark of respect to be presented to me, expressive of their approval of my opposition to the New Poor Law. Consistently with the views I have always maintained of the impropriety of thus lowering the motives of Christian duty, I wrote to Mr. Noble, the intended chairman, begging to state distinctly that I hoped they would not impose upon me the unpleasant alternative of having to decline the acceptance of any present they might think proper to make. I have not yet heard the conclusion to which the meeting came on that point, but I presume the project was abandoned. At the same meeting the following PUBLIC PROTEST was passed (with one dissentient)—

## POOR LAW DISCUSSION.

## PUBLIC PROTEST.

At a Public Meeting, held in the Theatre, Preston, on Monday Evening, May 21st, 1838, MR. ALDERMAN NOBLE in the chair, the following Public Protest was adopted, (with one dissentient) and ordered to be printed and circulated:—

We believe we are expressing the sentiments of nine-tenths of the people of Preston, when we say that Mr. Livesey fully proved that the New Poor Law was a most iniquitous measure, and that he triumphantly defeated his antagonist, Mr. Acland. And such was the opinion of the vast number assembled, when they almost unanimously, at the end of the Discussion in the Theatre, passed a Resolution to the following effect:—"That the Thanks of this Meeting be given to Mr. Livesey, for his manly, upright, and

triumphant defeat of Mr. Acland, the advocate of the Poor Law Amendment Act."

But in the absence of argument and fair play, *trickery* is too often resorted to. This was pre-eminently the case last week, in reference to the Discussion on the New Poor Law; and we feel it our duty to Mr. Livesey and the Cause he has espoused, to expose the same.

Every person who was present at the Discussion will see that the Reports in the Preston Newspapers of Saturday present the speeches of Mr. Livesey in a *garbled* form: many of his most *valuable statements* are withheld, and he is frequently made to utter the most *profound nonsense*. Mr. Acland's are carefully corrected with every manifest advantage to himself, and nearly double the length of those of his opponent.

How does this happen? The answer will convict Mr. Acland of *base trickery*, and the Editors of the Papers of the most *repulsive* servility.

Mr. Acland paid a Reporter for *himself*, and Mr. Livesey, having no suspicion of what was intended, provided no means of self-defence. From this Reporter's notes, Reports were manufactured in the *Castle Inn*, all in *favour* of himself and *against* Mr. Livesey. These were handed to the *Preston Editors*, who (with the exception of the Editor of the *Observer*) printed the same *without revision*. No sooner were these dishonest Reports in type, than slips of the same were forwarded to the *North Cheshire Reformer*, a Paper in Mr. Acland's service, and published on Friday last.

It was not till late on Thursday that Mr. Livesey detected this infamous piece of imposition. Mr. L. made application to be permitted to see the Reports about to be printed, but was denied this reasonable request at all the Offices, excepting the *Observer*. By permission of the Editor of that Paper, Mr. Livesey corrected as far as the limited time would permit, various errors, and supplied several omissions.

By referring to the Papers, any person will perceive that the Report of the *North Cheshire Reformer* and those in all the *Preston Papers*, for Monday and Tuesday nights, are the same (with the exception of the corrections which Mr. Livesey made in his own speeches in the *Observer*.) The Report for Wednesday night was likewise supplied to the *North Cheshire Reformer*, copies of which Mr. Acland promised to return for insertion in the *Preston Papers*. These were either not dispatched or miscarried, and hence the Editors were obliged to draw up that night's Report from *their own Notes*; and this will account for the manifest *difference* betwixt the Monday and Tuesday nights' Reports and that of *Wednesday*.

While we denounce this scandalous proceeding on the part of Mr. Acland, we cannot but express our surprise and regret that the Editors of the *Preston Papers* should have allowed themselves to be the instruments, in his hands, of presenting to the world a *false, partial, and garbled Report* of the Speeches of our Townsmen—intended to create, at his expense, a popularity for an *unworthy Adventurer*.

Signed on behalf and at the request of the Meeting,

JOHN NOBLE, CHAIRMAN.

Printed and Published by J. LIVESEY, 28, Church-Street, PRESTON.

## LIVESEY'S MORAL REFORMER.

Upon this I beg leave to say that Mr. Acland, in employing a reporter to draw up such a statement as appeared in the papers, seems to have forgotten that "impartial justice" of which one of his principles speaks. If I had drawn up not only my own speeches but *his* also, *without affording him the means of revision*, I am certain he would have considered himself unfairly dealt with.

I am sure I can fully acquit some of the Editors of any *intention* to present my speeches in an unfavourable light; and their main reason, I believe, for adopting Mr. Acland's report, was to save themselves the trouble of writing out reports from their own notes. In a matter where there is no controversy, all such aids are quite admissible; and even in this case the Editors might have fairly availed themselves of the assistance of the parties, provided *both sides* had been consulted.

On Saturday, no doubt, all the Editors will attempt to make their defence, in which they will not be sparing in their censure upon me. If any reply be necessary, *the public shall have it* without much loss of time. And though they have got the advantage of the weekly press, rather than the cause with which I am identified shall suffer, if no other means of defence are available, I will provide myself with an opportunity of meeting them on equal ground.

The Editors of the *Chronicle* and the *Observer* have merely given their *opinions* on the discussion, and of course they had a right to do so; but the Editor of the *Pilot* has done more; he has made statements which I think merit a word or two in reply. If he can get any body to believe him, he is quite welcome to indulge his sarcasm either towards me or my friends, "the working classes." But as to his assertion about *birkings* the two points for discussion on Wednesday night, I beg simply to say, that it is utterly devoid of truth. In reference to the first, Mr. Acland having said so much about his *twelve principles*, and I having announced in my bills that I would reply to them, early on Wednesday, Mr. Acland and myself agreed to discuss them that evening in preference to the "out-door relief" question, into which I had fully entered in my lecture the previous evening for a full hour. As to "the bastardy clause," the second topic for discussion, instead of dwelling upon it as I went over the twelve principles, *the whole subject was reserved for a distinct topic of discussion*, which was, as all who were present know, prevented by the lateness of the evening. My address was prepared at considerable length, and is now waiting the earliest opportunity of being laid before the public. Upon that subject I have some astounding facts, which will add to the already infamous character which this new bill sustains.

Preston, May 23, 1838.

### AMOUNT AND DISPOSAL OF THE PROCEEDS DURING THE DISCUSSION.

	£. s. d.	£. s. d.	
To Candles, Cleaning, &c.	0 6 5	By Proceeds, for the Pit, first Night.....	4 15 6
Door Keepers.....	2 9 0	Boxes.....	13 4 0
Rent of Theatre.....	7 7 0	Pit, second Night.....	4 11 0
Repairs at Ditto.....	0 18 0	Boxes.....	8 19 0
Gas at Ditto.....	1 1 0	Pit, third Night.....	0 5 0
Lighting Gas.....	0 7 6	Boxes.....	8 16 0
Advertising.....	1 2 6		
Printing, Posting, &c.	1 10 6		
Balance.....	30 3 7		
	£45 5 6		£45 5 6

Mr. Acland declined taking his expences out of the proceeds, and hence the whole balance of £30. 3s. 7d. was handed over, by mutual consent, to the Mayor's Lady, to be disposed off among the hand-loom weavers, on the Coronation Day.

### THE CORONATION.

The coronation of Her Majesty is fixed for Tuesday the 26th of June next. There has not for a long time been so warm and so united an attachment to the person who has had the honour to sway the sceptre of this country, as at present. Let this feeling be cherished, and a spirit of union and good will kindled in every bosom, from the first Lord of the Treasury down to the humblest subject in the realm. Let us not forget on this occasion to remember and give gifts to the poor. Let charity curtail the appetite for gluttony and excess. As the rich will doubtless have their dinners and their parties, I would strongly recommend that a dinner or a tea party be provided, in every town, for the poor. I mention this thus early, that those who may approve of the hint may have time to make the arrangements, and raise the means. I intend proposing this to the loyal and benevolent of Preston, especially for the hand-loom weavers, and the extent of the feast shall be bound only by the limits of the funds.

### BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

#### TO AUXILIARIES AND OTHERS.

I beg to inform you that the next ANNUAL MEETING of the BRITISH ASSOCIATION, will be held at BIRMINGHAM, on Tuesday, July 3rd. The Executive Committee being anxious to obtain returns from all the Societies in the Northern and Midland Counties of England, and also from Ireland, and Scotland, earnestly solicit each Society to transmit a report of its state and numbers, the number of reformed characters, with any other interesting information which may be possessed, at as early an opportunity as possible, in order that they may have the materials for drawing up the report to be presented to the Conference.

In your Communications please state whether you have determined to send a Delegate to the Conference.

J. ANDREW, JUN.,  
On behalf of the Executive Committee.  
York Bridge Mills, Leeds.

### THE POOR DO NOT GET ALL THE MONEY.

The following is the amount of money expended under the head of poor's rates, in the township of Little Bolton, for the years 1835, 1836, and 1837, shewing that the poor do not receive one half.

	1835	1836	1837
For weekly pay—casual poor—clothing—burials—workhouse—Dispensary—Lunatic Asylum—Apprentice Fees—Vagrants &c.	£628	£540	£497

	1835	1836	1837
For County rates—office expenses—Stationery—Journeys—Salaries—Session Fees—Law—Constable accounts—Expences of Elections of Guardians, &c.	£776	£738	£529

### INFANT MURDER.

From the return of all the inquests held by Francis Harding Gell, one of the coroners of the County of Sussex for the Eastern division of the said County, upon the bodies of illegitimate infant children, the number were as follows:—

For 5 years—1830 to 1834, inclusive..... 3  
For 3 years & 3 months—1835 to March, 1838, inclusive 15!

A similar return for the County of Durham is as follows:—  
For 4 years—1830 to 1835, inclusive ..... 9  
For 4 years—1835 to 1837, inclusive ..... 18!

Are these no proofs of the increase of infanticide by the operation of the Clause in the New Act, against that unfortunate class of women who are the objects of seduction?

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No. 15.

JUNE, 1838.

TWOPENCE.

## THE NEW POOR LAW.

The discussion which lately took place betwixt myself and Mr. Acland, on the subject of the New Poor Law Bill, has excited unusual attention; and as all my readers are less or more interested in the same, I beg to call their attention to the following remarks.

At the best, poor laws can only be regarded as an expedient for equalizing the burdens of charity, and for providing employment and sustenance to those who could not obtain the same by their own efforts. It would have been strange indeed, if abuses had not crept into the management of such a law. A succession of new enactments have been made, to meet the defects in the existing state of the law, or to reform the corruptions which crept into its administration.

A commission was appointed to examine into the state of pauperism throughout the kingdom, consisting of the Bishop of London, the Bishop of Chester, and five others, whose report was addressed to the Rt. Hon. Lord Melbourne, on the 19th of March, 1833. Assistant commissioners were employed to carry the inquiry into effect, whose reports were also laid before the public. These reports state what was well known before, that in some of the counties in England and Wales, the rates were excessively high, and the maladministration of the law was most glaring. A great disparity however was exhibited as to different districts, and of all the counties the rates in Lancashire were the lowest. Strong representations were made as to the *idleness* of the people; and in reference to bastardy, some most shameful statements were put forth; but the truth of the inferences drawn from the same, many will be disposed to doubt. Though we are told that the people are *immoral* and *idle*, there is no attempt to ascertain, *how* it should happen, that while the state provides teachers, and pays them well for instructing and watching over the people, they should still be in this degraded and wretched condition. It is highly important here to make this remark, for I maintain that the *idleness*, *imprudence*, and *immorality* so loudly complained of in this preparatory report, and so frequently animadverted upon in all subsequent reports of the commissioners, could not have proceeded to the extent it did if those *checks* which Christianity furnishes had been applied by her ministers. And it is grievous to hear the clergy joining loudly in the cry against the people, on account of their vices, for the *prevention* of which they themselves are appointed.

Following upon these reports, was the passing of the noted *Poor Law Amendment Act*. But instead of meeting the evil and providing an appropriate remedy for the acknowledged abuses which had grown up under the maladministration of the old law, this act provides for the introduction of an entire new system, the working of which, (being left in the hands of commissioners,) could scarcely be foreseen. There are in this bill, *two positive* enactments of great importance; one, very good—doing away with the most objectionable parts of the old law of settlement—and the other abolishing the claim of the mothers of illegitimate children upon the reputed father. The latter is a measure of great injustice. The rest of the act principally consists in naming certain

provisions, but leaving all the arrangements and the working of the bill to three commissioners.

It is unnecessary to refer to the opposition which has been raised in various places against this bill. I oppose it because I consider some of its provisions most arbitrary, and when carried out, productive of the greatest cruelty to the poor. Instead of defining the law, and leaving the execution of it to those who would not only feel a desire to remove abuses but would also care for the interests of the poor, the whole "direction and control" is left with these commissioners. And "all rules, orders, and regulations, to be from time to time made by the said commissioners under the authority of this Act, shall be valid and binding, and shall be obeyed and observed as if the same were specifically made by and embodied in this Act." Being thus armed with power, the Commissioners have proceeded to scrutinize the affairs of every parish, and, willing or not, to compel a great number to manage their parochial affairs entirely by their orders issued from Somerset House. The tremendous changes which the Commissioners have insisted upon being made, are the most decided proof of the *danger* of entrusting unconstitutional power in the hands of any set of men. They have not merely attempted to reform where reform was wanting, but pursuing certain assumed facts, they have, I may say, been trying to effect a poor law revolution. And in their anxiety for uniformity throughout the country, they have been waging war with settled institutions in districts where, according to the confessions of all parties, the poor's affairs were well managed. Any change proved by experiment to be advantageous, and left to the choice of such parishes as thought fit to adopt them, would have been well received; but a compulsory measure enforced where it is not needed, I must denounce as one of real oppression.

The breaking up of parishes, and the *formation of unions*, which is the first step, is a most arbitrary proceeding, depending, like most other parts of the system, upon the will of the Commissioners. The Unions comprise 20, 30, 40, in some instances near 100, and, in one instance, 101 parishes or townships. All the advantages I have heard assigned for this monstrous innovation are, that the provisions might be bought in large quantities at a lower price, and that the management of the poor would be free from local prejudice and partiality. As to the first reason, I should doubt whether any *one* parish could not get their provisions as low by prompt payment and good management as a number united; and as to local prejudices, if these are avoided, there is also the loss of the local knowledge of overseers, and vestry men, which is often important. Who are so likely to know the real condition of the poor applying for relief as those who reside among them? There is some peculiarity in almost every application; and our sympathy and manner of treatment ought to be modelled so as to meet every case; but this is impossible excepting by persons who are fully conversant with the poor, and who have personal opportunities of knowing their condition. It is not a little remarkable, but quite in accordance with the *spirit* of the Commissioners' rules, that "non-commissioned officers in the army," and persons who had been engaged in the "metropolitan police," are recommended as being best qualified for "relieving officers and masters of work-

houses." By this centralization scheme, some of the Guardians have to travel perhaps ten or fifteen miles; and the poor people, who had labour and loss of time sufficient under the old law in applying for relief, will have to travel the same distance to make their cases known to the Board of Guardians. The district workhouses are, in most cases, to be broken up, and all the poor placed in one central workhouse, managed according to a code of laws distinguished mostly by their ingenuous cruelty.

The *withholding of out-door relief to the able-bodied poor*, is another prominent feature in the system, and it is to carry into effect this piece of oppression for which most of the other rules are made. There is a degree of severity connected with all the relief given by the new system, under the heads of *loans, migration, emigration*, and the relief of the *aged* and *infirm*; but it is against the attempt to deny all assistance to that worthy class of our fellow countrymen whose labours have enriched our country, and many of whom have exposed their lives in the field of battle to secure our property, that I enter my most decided protest. To shew the intentions of the party under whose auspices this crusade against the poor is carried on, I will refer to the Commissioners' own reports.

In the Second Report of the Commissioners, it is stated, that "in the Poor Law Amendment Bill, as first submitted to the consideration of Parliament, a Clause was inserted which ordered that *all relief to able-bodied paupers, out of the workhouse, should cease* on the 1st July, 1835. In the progress of the Bill this Clause was withdrawn, and the Commissioners were charged with the important duty of fixing *the time* when, in each Union, that provision (which, in fact, is the *main object of the Poor Law Amendment Act*) should take effect." The Report goes on to state, that "the Commissioners carefully watched the progress in the districts formed into Unions, for the purpose of ascertaining at *what time* and to what extent this provision might be enforced," and they state, in the same paragraph, that they "had deemed it expedient to apply the rule to 18 Unions in Sussex, 14 in Gloucester, 9 in Kent, 9 in Berks, and to a number of others in various counties, amounting in all to 64 Unions." This was in 1836; and of course the number is now greatly augmented.

In answer to objections presented by the Guardians of some of the Unions, the Commissioners' reply is—"No doubt can be entertained that it was the *deliberate intention of Parliament*, in framing the New Poor Law, that *all relief to the able-bodied should cease at the earliest possible period*, that it could, safely, and with propriety, be put an end to; and the question which we have successively to decide as to each Union is—*whether this time may be fairly deemed to have arrived?* Our *adherence*, therefore, to the rule which we have issued, though in some measure at variance with the *opinions and wishes of the Guardians of the Unions*, will, we trust, be deemed consistent with the *strict line of our duty*." Again, in the 3rd, and last published Report, it is stated—"For all able-bodied applicants, relief in the workhouse is *most in accordance with the spirit and provisions of the Poor Law Amendment Act*, and the Commissioners consider, therefore, that *no able-bodied applicant should receive out-door relief as long as there remains room in the workhouse*." The Commissioners are determined to carry this harsh and unfeeling rule into effect, by the order of *admission into Union Workhouses*, and it will be perceived it is left entirely to their discretion as to the time when this order shall be enforced. The Union at Nottingham, it is stated, was distinguished at the outset by this peculiarity—that the prohibiting out-door relief to able-bodied paupers was issued *at once*, at the *formation of the Union*. The consequence was, that during the pressure of commercial distress, nearly 700 were forced into the workhouse, and other buildings hired as additional workhouse accommodation. An Assistant Commissioner was almost fixed to the spot, to regulate this accumulating mass of misery and suffering. A subscription of £4,000 was raised by the inhabitants; and the Commissioners

were, at last, obliged to consent that the Guardians should have the power of relaxing the rule.

This sufficiently characterises the inhumanity of the measure, and shews the impropriety of placing so much arbitrary power in the hands of the Commissioners. The *test* of the workhouse, as it is called, seems to be the favourite topic of the Commissioners and those who support their views. I find (in page 30) Reports made from three Reverend Justices of the Peace, (the Chairmen of separate Unions,) that during a great fall of snow in the inclement season of the winter, they had persevered in enforcing this rule. They write as follows:—"No relaxation whatever in the rule of giving relief to able-bodied males in the workhouse *only*, was thought to be *admissible* by the Board of Guardians in Cosford Union, in consequence of the late snow." "I have the pleasure to state," says one of the above Rev. gentlemen, "that during the late inclement weather, the Board of Guardians of the Aylesham Union *steadily persevered in the discontinuance of out-door relief to all able-bodied males*; the relaxation of our *important regulation* was not, for *one moment*, entertained." The Rev. Henry Owen, of Hoxne Union, also states, that—"The late heavy fall of snow did not occasion us in this Union, to deviate, in the smallest degree, from our resolution of May 1st, the effect of which was, to *discontinue* from that period *all out-door relief to able-bodied paupers*." The Commissioners have declared plainly, that "None are legally entitled to relief who have any property, or any means or who are not in a state of *absolute destitution and in danger of perishing for want*, if relief be withheld."

The workhouse system belongs to the *reign of terror*; and while the undue severity of the law is being relaxed as to criminals; whilst debtors are not likely long to be liable to imprisonment for debt, the poor unfortunate labourer with his large family, is to be selected out as the object of unmeasured severity. Let us briefly glance at these Bastiles. The poor unfortunate wretch, after selling his last article of clothing to satisfy the cravings of hunger, proceeds, with his decrepit wife and three hungry little children, to the asylum provided by the Commissioners' charity. They knock at the gate—the porter answers—they present their order, and are admitted into the probationary ward. After the medical inspection is finished, the man is marched off into the apartment allotted to Class II. intended for able bodied men—his wife into the apartment allotted to Class V. in another part of the building, where they remain *separated* so long as the term of their slavery shall last. The little girl of ten years of age is placed in Class VI. while the other two children being under seven, are taken from their parents into that part of the building allotted to Class VII. where they are to be nursed by such as the master may appoint. Here they are fixed without the liberty of going outside the gate, and thus their confinement is as complete as if it was in a county jail. They are not even permitted on Sunday to go to a place of worship; and if a friend should call to see them, the interview must be in the presence of the master and the matron. As to the kind of *labour*, it comports not with the former habits of the individuals, and is most disagreeable and unproductive. That which the Commissioners recommend most, is the *hand mill* for grinding corn, and which, from what is said of it by some witnesses, approximates, as a punishment, the nearest to the *tread mill* of any other labour that could be invented. Like prisoners, they are also clothed in a *peculiar garb*. They are all *dicted by weight*, according to age—no difference is made for "good" or "bad stomachs," or for a keener appetite at one time than another. The six dietaries allowed by the Commissioners, all possess one general character, without any variety adapted to the habits of different districts. In all the dietaries there is not, for persons from seven years of age and upwards, one drop of milk allowed, which constitutes an almost indispensable ingredient in the provisions of the poor. It might have been proper to limit and weigh out by ounces the more expensive articles of eating, such as *meat, cheese, &c.*, but to limit the weight of the *commonest article* of food, namely, *potatoes*, is absolutely reducing human beings lower than

the cattle. It is usual to measure out the horse's corn, but we allow him to eat grass without weight or measure. The *provision* of the cow is limited, but we use no scales in apportioning the quantity of her hay. The pig has but so much of *meal balls* when it is feeding, but it is allowed as much *swill* as it likes. And surely these unfortunate human beings, at the present price of potatoes, might have been allowed to make free with the potatoe dish without incurring the censure of living too freely. What quantity of water they are allowed to each meal I have not yet been able to ascertain. Surely, if the Commissioners will undertake the important office of *gauging* the stomachs of these "idle paupers," they might at least have been satisfied with ordering that the expence for food should not exceed a certain amount per head, leaving the *Guardians*, or the master of the workhouse to select the kind, and proportion the quantity as they might think best.

In consequence of the denial of out-door relief, and the offer of the workhouse to "avert starvation," great numbers of the poor have endured the most acute sufferings. Unknown, untold privations must necessarily have been endured; yet in the returns from the Assistant Commissioners and their friends, the system is uniformly represented as working well—that labourers are better employed, wages higher, morals improved, the poor better off, and the rates reduced. The same sort of report was returned from Ampthill, but through the investigations of Mr. James Turner and another in the different parishes of this union, it turns out that the very reverse of this is the case, and I doubt not but it is the same in many other places. These glowing reports of the good working of the bill,—statements which have seldom been put to the *test*, seem to strengthen the hands of the Commissioners, and to induce the Legislature to resist all attempts to obtain the repeal of the whole or any part of the bill.

The following statements among others have been given in evidence before the Committee, in reference to Ampthill Union—

There are a great number of able-bodied men out of work—fifty in one parish—that two-thirds have not constant work—many living upon potatoes and salt—young men are driven to stealing, and confess that they are reluctantly compelled to do so—more sheep-stealing this winter than ever was known—the unemployed state it is no use applying for any relief, for they are offered nothing but the workhouse—they would rather live upon one meal a day than go to the workhouse—some said they would rather suffer death than go; (yet this place is denominated in the report "a well regulated workhouse")—many lie on straw the same as cows and horses—in some places where there is no corn in the mill to grind, a pressure is put on by a lever, in order to increase the labour of those who turn it—one family had not tasted food for two days, except a little sent by a sister—the wife of a poor man died three days after getting her bed, through the refusal of the relieving officer to give a medical order—the wife of another poor man died of inflammation, the medical man not being able to attend her through having so many cases on hand. A poor woman with a sickly son applied to the guardians three times, but was refused relief except in the workhouse; in about a month the boy died—but for the help of others, another poor woman would have been starved to death; she said she would suffer any privation rather than go into the workhouse—the relieving officer is a *military* man, and goes round the townships in his gig; stops perhaps 10 minutes in a place, and sometimes pays them without getting out of his gig—an old man applied three times to the board for relief, but was refused, because he had a mud cottage on the waste land, but which he could not dispose of, the lord of the manor refusing to give a title; reduced to the last extremity, he took off his old shirt to take to the rag-man with which to get a trifle to buy food, but dropped down dead before he reached the place—and in one case a person of the name of Richard Laek went into the workhouse with eight children; before he went, he sold part of his furniture, a dung fork, a spade, a pick-axe, a new hoe, a cast iron pot; all this went for food; he burnt the bed-posts for fire-wood. Before his family had been in the workhouse three weeks, *three of the youngest children had forgotten their father.*

The natural and obvious tendencies of this bill are, *first*, to produce an increased mass of *suffering* among the poor, and consequently to alienate the minds of the working classes from those above them: and in the result to produce commotion, violence, and outrage. *Secondly*, to produce an increase of *petty crime*. There is a point of suffering beyond which there is no endurance; and viewing the country that gave them birth smiling with plenty, where are the moral restraints that would not relax when the alternative was to steal or starve? No man's sense of right ought to be so *tested*, and great must be the responsibility of those who place the working poor in such a position. An increase of *mendicity* is the next and obvious result of this new system. This is already manifest in every district, where the law is even threatened to be put in force. Some have already left the workhouse, through an apprehension that the day of separation was just at hand, and are now making up a scanty subsistence by begging. I am told by a friend of mine, that at Nottingham, when the peremptory order for denying out-door relief to the able bodied, was issued, the town swarmed with beggars. It cannot be otherwise; driven by dire necessity, and denied relief except in an union workhouse, who is there that would not, to prevent starvation, ask alms of his neighbours? It is true, the *benevolent* will be sorely *taxed*, and thus the original object of the poor laws—the equalization of charity,—will be completely defeated. The burden which should be equally borne by the rate-payers, will be thus cast upon a few, whose liberality will not allow the poor to suffer without giving them such aid as they are able to afford.

But the Commissioners and Assistant Commissioners, who no doubt will all find work enough to keep their places till August, 1839, the date when the act terminates, are exceedingly cautious as to their proceedings and orders when the people have sufficient spirit to manifest their disapproval. Although there is confessedly much less pauperism in Lancashire than there was in the south, yet, notwithstanding all the vaunted professions about "uniformity," so far as I know, they have not yet issued to any union in the county the order forbidding out-door relief to the able bodied. And the same forbearance, no doubt, as a piece of policy, is shewn towards the unions in the adjacent counties. *Oppression* is most severe towards the *submissive* and *defenceless*, but frequently hides itself when the oppressed have the means, and are determined to defend their own cause. Much of this is verified in the manner in which the Commissioners have been carrying the bill into effect in different places.

One word may be sufficient to answer the objection, that all parties in the House of Commons support the bill; not only the ministers, but the Duke of Wellington, Sir R. Peel, and the leaders of every political party. If any project should be put forward, whether local or otherwise, in which there is a *certainty of making money*, even though it may be at the expence of others, I ask, will it not be readily embraced both by whigs, tories, and radicals? Yes! And though I am willing to yield to some the merit of a honest support to the bill, I cannot help suspecting that the acquiring of more rent lies at the bottom, and leads parties, otherwise conflicting, to unite so cordially in supporting this measure, although it may entail an immense amount of suffering upon the poor.

I would observe, in conclusion, that the different condition of the counties under the old law, proves that the cause of complaint was not in the law, but in its *mal-administration*, and in other *collateral causes*, and that a remedy might have been adopted for all the evils complained of, without a change almost sufficient to convulse the country.

#### FAITH AND CHARITY.

One way in which infidels have endeavoured to mislead the minds of men has been by representing religion as opposed to charity, and a sect of infidels have sprung up, who publish to the world that their object is to "supplant *faith by charity*." There is not a soul in the world that does not think well of charity, and if infidels can succeed in persuading men that the Faith of Christ

and the exercise of Charity are so opposite one to the other, that charity cannot be established among men without overturning the belief of the Gospel, they will soon bring mankind to their way of thinking, and infidelity will fill the earth. If the Christian faith were opposed to charity, I should cease to be a believer myself. I love charity above every good affection; it is to me the fairest and loveliest thing on earth, and I regard it, in the universe of things, as next to God himself. Charity is the sweetest feeling of the human heart; it is the richest ornament of human life. Men would be worse than savage beasts without charity, and earth would be a hell if it should leave the world. The heart where charity dwells not is dark and miserable, the man that does not exercise it is a blank or curse in the creation, and the whole creation itself, without charity, would be a black and horrible assemblage of incurable disorders and calamities. I would take no side that was opposed to charity. I would not be a philosopher, if philosophy were unfriendly to charity: I would be of no party in politics that was at variance with charity; would renounce divinity itself, if divinity and charity were disunited. But are the representations of infidels on this subject fair? Is it true that Christianity is opposed to charity, and that in order to make men charitable it is necessary to make them infidels? Let us look into the Gospel of Christ, and see what its precepts and doctrines are. Let us look for ourselves, and see whether our infidel sects speak truly of the Gospel, or whether they are going about to deceive unwary souls.

That some *professors* of Christianity have been wanting in charity is true enough, and that some *systems of divinity* do not give charity due honour is also true; but it is neither with *men* nor with *men's systems*, that we have to do, but with *religion* itself as taught in the Gospel of Christ. If the unbelievers had charged *men* only and *men's systems* with opposition to charity, we could have made no complaint against them; but we are constrained to say, that in making this charge against the religion of Christ, they have uttered a foul and grievous calumny. If they spoke of the Gospel before they had looked into it, it was a guilty rashness! if they were acquainted with the Gospel when they spoke, they uttered an awful untruth. Behold a sample of what the Gospel teaches in reference to charity.

It commands charity, and that of the most sincere and ardent character. "Thou shalt love thy neighbour as thyself." "Follow after charity, and things wherewith one may edify another." "Let us love, not in word and in tongue; but in deed and in truth." It illustrates and enforces the duty in the most affecting manner; witness the parables of the good Samaritan and of the two debtors.—Luke x.—Matthew xviii.

It commands the exercise of charity unto *all men*, whatever be their country. Jesus Christ teaches us that every man is our neighbour, and that we must help the afflicted and distressed of every tribe as far as we are able, if we would fulfil the law of love: and the Apostle exhorts to the exercise of a charity equally extensive: "As we have therefore opportunity, let us do good unto all men."

The religion of Christ enjoins the exercise of charity even to enemies. "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." —Matthew v. "Recompense to no man evil for evil. If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head: not to consume but to melt him. "Be not overcome with evil, but overcome evil with good." —Romans xii.

While the religion of Christ enjoins good-will to all, it urges the exercise of charity to the poor and miserable with peculiar frequency. "Sell that ye have, and give to the poor." "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when

thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompence thee; but thou shalt be recompensed at the resurrection of the just." —Luke xiv. "Rejoice with them that do rejoice, and weep with them that weep." —Rom. xii. "Be not forgetful to entertain strangers. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." —Heb. xiii. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?" —1 John, iii.

The religion of Christ requires men to do good to the extent of their ability; the rich it requires to be rich in good works, and it calls upon all to make it the end of their whole life to promote the good of their fellow-men. "Give alms of such things as ye have." "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." "Look not every one after his own interests only, but every man also after the welfare of others." "Let every one of us please his neighbour for his good to edification."

The religion of Christ enjoins special attention to the wants of the good. "Whoso receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and whoso receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward." When we are commanded to do good to all men, it is added "especially to the household of faith." "Be kindly affectioned one to another with brotherly love; in honour preferring one another; distributing to the necessity of saints, given to hospitality." "A new commandment give I unto you, that ye love one another, even as I have loved you." "Bear ye one another's burdens; and so fulfil the law of Christ." "This is the commandment that we have received from the beginning, that we love one another."

The Gospel requires us to mix charity with all we say and do. "Let all things be done in charity." "Speaking the truth in love." "And walk in love, as Christ also hath loved us." "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

The Gospel exalts charity above all things, and represents its diffusion among men as the end of all God's revelations. "As ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets." "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself; on these two commandments hang all the law and the prophets." "The end of the law is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." "Love one another; for he that loveth another hath fulfilled the law." The whole law is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and have all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Charity is ranked above faith and hope. "And now abide faith, hope, charity, these three; but the greatest of these is charity." Faith is represented as useless unless productive of deeds of charity, and that faith by which men are saved is "Faith that worketh by love." "Pure religion, and undefiled, before God our Father is this; to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world."

Hence charity is made the mark of a true Christian, and the proof of our love to God. "By this shall all men know that ye are my disciples," said the Saviour, "if ye have love one to another." "If any one say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? This is the love of God that we keep his commandments; and this commandment have we from him, that "he who loveth God loveth his brother also." "We know that we have passed from death unto life, because we love the brethren." "He that loveth his brother, abideth in the light; he that hateth his brother abideth in darkness."

Charity is recommended and enforced in the New Testament by the most affecting and wonderful examples. The Deity is clothed in all the attributes of love and tenderness, and held forth for our imitation. "Be ye merciful, as your Father which is in Heaven is merciful." "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for *God is love*. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through him. Beloved, if God so loved us, we ought also to love one another. God is love; and he that dwelleth in love, dwelleth in God and God in him." Be ye followers of God as dear children, and walk in love." Jesus Christ is placed before us as the perfect image of the divine benevolence, the unseen and incomprehensible love of God made visible—and we are called upon to be followers of Him. "Ye know the love of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." "Let that mind be in you, which was also in Christ Jesus: who, being in the form of God, humbled himself, and became obedient unto death, even the death of the cross." The history of the Redeemer was briefly summed up in these words; "Jesus of Nazareth, who went about doing good," and this is recorded as one of his familiar sayings, "*It is more blessed to give than to receive.*" His whole life was love. He came not into the world to be served, but to serve others, and to give his life a ransom for men; and he lived in want and sorrow, and he passed through reproach and pain; and at last he shed his blood, that lost and wretched men might be made happy, and enriched with all the blessings of eternal life. His words, his looks, his works and tears were all made up of love. Yet this is he whom the Gospel calls on men to imitate; and all who yield themselves up to the influence of Gospel truth, are transformed into his likeness, and as He was, so do they become in this world. Can there be greater charity than this?

The Redeemer formed a new society of men, on the principle of brotherly equality, with the intention of training them to the perfect exercise of charity, and making them the centre of a commonwealth of Love which should embrace the whole world. The disciples of the Redeemer followed his plan, and in every place where they preached the Gospel of love, they gathered men together and united them in one common interest with the bands of love. These societies are a new creation, a new world, a spiritual kingdom in the midst of earthly kingdoms, taking men under its laws and institutions, and assimilating them to the likeness of God. By this process the regeneration of the human race is carried on, the selfish principles and customs of mankind cast out and destroyed, and society reformed on principles of piety and liberty and love.

The Gospel teaches men that they are stewards of all their blessings, and that their wealth and power and wisdom are entrusted to them for this purpose, that they may promote the comfort and happiness of their fellow-men. It warns them against wasting their master's goods for their own gratification, and represents those rich men who employ their wealth in pleasing themselves, as accursed of God. It forbids all intemperance and idleness, and enjoins frugality, industry and prudence, that men may have enough for themselves and their kindred, and something to give to the needy.

The Gospel teaches us that all men have sprung from one parent on earth, and that all have one Father in heaven. It teaches us that God is no respecter of persons, but that the poor and the rich of every tribe and nation are all equally the objects of his regard. "God is good to all, and his tender mercies are over all his works." "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

The religion of the Bible teaches us that God is peculiarly pleased with the exercise of charity among men, and that he will favour with special blessings those who exert themselves for the good of their brethren. "I will have mercy, and not sacrifice," saith the Lord. "To do good and to communicate forget not, for with such sacrifices God is well pleased." "He that hath pity upon the poor, lendeth to the Lord, and that which he hath given will he pay him again." "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him in life; he shall be blessed upon the earth." "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed. He shall not be moved for ever; the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. He hath dispersed abroad, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour." "The liberal soul shall be made fat, and he that watereth others shall be watered himself." "Blessed are the merciful, for they shall obtain mercy." "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." "Let us consider one another, to provoke one another to love and to good works: and let us not be weary in well-doing, for in due season we shall reap if we faint not." "And whosoever shall give to drink a cup of cold water to one of these little children, shall not lose his reward." The Gospel represents the sentence of the last day as turning on this point: The merciful are welcomed into heaven, the unfeeling are cast down to hell. All that is terrible in the wrath of God and in the pains of damnation is hung over the heads of the selfish and unkind; and all that is great and pleasing and good in the treasures of divine goodness, and all that is rich and glorious in heaven, is promised to the benevolent and useful man. To quote the whole of what the Scriptures enjoin and teach on the subject of charity would require a large book. The Bible is a book of charity; the religion of Christ is one grand and perfect system of charity. The end at which the law and the prophets aim, is to fix the principle of charity in the heart; and the end that is aimed at through the Gospels and Epistles is the same. Every thing in them tends to cure the natural selfishness and cruelty of men; to nurse them to tenderness and piety; and restore the human family to harmony and joy and heaven. There is neither precept nor doctrine in the whole system of Christianity which has not charity for its object and tendency.—*From the Young Man's Guide and Evangelical Reformer, by Joseph Barker.*

#### REMARKS ON PRIMITIVE CHRISTIANITY.

CHRISTIANITY, the most exalted of all institutions, was lovely in its beginning, unblemished in its character, godlike in its designs, the joy of its friends and the wonder of its foes. God was its author: devised by his wisdom, revealed by his mercy, established by divine power, it was intended to mitigate the miseries of life, to raise the moral character of the people, and to prepare them by its hopes, for a better state after death. It had an influence peculiarly its own; unlike any other institution, it sought not, it admitted not, the influence of riches, power, learning, or worldly policy. Sanctioned by miracles as the offspring of heaven, it arrested the attention of the beholder, and having no object but the glory of God and the reformation and salvation of the human race, it commanded itself to every well disposed mind. It promulgated no amusing theories; it dealt not in numerous

articles of faith; superstition and enthusiasm were alike strangers to its name; it came by its appeals directly to the *judgment* and the *heart*, convinced men of sin, revealed a gracious forgiveness, and by the applications of its motives led men to turn to God. Its success was not marked by an ostentatious display of party honours; designated the *kingdom of heaven*, its silent but sure progress was overlooked by men, whilst its triumphs over moral evil were celebrated by the choirs above. It erected no stately temples; it established no solemn *ritual* service; it consecrated no order of priests; it made no progress by appeals to secular interests: but possessing the sanction of the Most High, it went forth without the support of any worldly auxiliaries, and in the face of persecution, by its constant and powerful appeals to the *heart*, evincing its own greatness by the *great good* it accomplished. Like its founder, it had "no form or comeliness" to the unthinking world, but still was proved to be both "the wisdom and the power of God." The universal monument raised to perpetuate its fame was, the destruction of vice and error, the conversion of sinners, their good works, perseverance and constant firmness amid all their sufferings. Unlike the system of the Jews, or that of the heathens, its appeals were not to the *senses*, but to the *judgment* and *heart*, which, by divine evidence, produced such a belief in the testimony of the gospel, as without external excitement, changed the *heart*, reformed the life, and made the soul meet for heaven. Instead of a multiplicity of metaphysical notions of belief, and a routine of external forms, calculated to cloud the mind, to produce indifference, and to gratify the avarice and ambition of official men, the faith of its first converts partook more of the assent of a good disposition to the facts, promises, and threatenings of the gospel, than any stretch of intellectual penetration: its effects were known more by the devotion of the *heart*, and the consistent practice of the various duties of life, than by their regular attendance upon mere *ritual* service. This is important to be kept in mind, for losing sight of that which constitutes the *essence* of Christianity, outward forms, useless ceremonies, pompous exhibitions, pious frauds, and priestly domination entered in its place, and paved the way for every absurdity with which the religion of Christ has been ever since disgraced.

In contrasting the *essentials* of primitive Christianity with what appears to be considered such now, it were easy to shew, that it was more *spiritual* and more *practical*—that there was less *mystery* and more *faith*, less *form* but more *worship*, less *noise* but more *labour*, less *system* but more *real good*. That a change has taken place, I think all admit, but few have endeavoured to trace its features, or to set forth a detail of its disadvantages. The causes of this change are deeply rooted, and nothing but a vigorous effort of Christians themselves can effect even a partial eradication. It is not now, as at first, a system of pure disinterested benevolence, shedding its ramified influence over the motives and actions of every class in society, restoring moral health, diffusing practical goodness, without affording any shelter to the vicious, or a subterfuge for avarice and ambition. Reduced to a mere body without a soul, it is now become the idol of those over whom it has no control. They praise it because it is passive; they support it because it corrects them not. Many know it only as it now is; whilst others, with sharper intellects, penetrating the disguise, affect, from questionable motives, to admire it in its corrupted garb. It is not of yesterday that power, wealth, and respectability became appended, in the states of Christendom, to an ostensible respect for the Christianity of the day: and in times of peaceful Christianity, there have always been an overwhelming body of men, who, from sinister motives, would appear as champions of the faith. This temptation has never failed; "the glory of the world" is Satan's strong hold; and that which had succeeded so often was likely to be tried upon a system too pure for its age. There was little to generate or foster these principles while the church was *poor* and *persecuted*, but so soon as persecution ceased, wealth, honours, and human power, under the pretext of supporting the cause, soon gave to it a new character: its advocates moulded it after their own taste, and made it sufficiently palatable to those whom they attempted to gain to their party.

In adverting to the character of primitive Christianity, and contrasting it with its present corruptions, it may be proper to take a view of the labour and character of its founder, by whom it was first established. "I am not of the world," says Christ. In the establishment of the kingdom of heaven, he had no recourse to means which human policy now employs. He borrowed nothing from the Jewish ritual, or from the heathen temples, to work upon the senses of the people. He sought not the aid of wealth or worldly respectability: poor in his parentage, lowly in his habits, to accomplish the object of his mission, he chose the illiterate fishermen of Galilee. He was obnoxious to the rulers of the state, and never courted their favour to serve his cause. They could have rendered him no assistance; the wealth of the Indies could not have advanced his cause a single step. His kingdom was not of *this world*; and there was nothing worldly in all he attempted to accomplish. His system of religion wanted neither wealth to set it up nor power to defend it. But coming into a world which was corrupt in its principles and wicked in its practices, he begins his ministry by calling upon men to "repent;" and in agitating all the cities of Judea, his sole object seemed to be to reach the *minds* of men, to touch their *hearts*, to change their dispositions, to lead them to worship God in *spirit* and in *truth*, to love one another, and to do good unto all mankind; and if I understand the scriptures aright, this was the grand object of his life, ministry, death, resurrection, and ascension into heaven. As it respects the establishment of his kingdom, we may easily perceive the inutility of riches or power: these may indeed build temples, clothe priests with sacerdotal attire, raise them in the ranks of society, support an expensive ceremonial service, and purchase the "pomp and vanities" of the world,—but can never exalt that kingdom which has its seat in the hearts of men. Few besides the *sincere* became his followers, (there was no motive to induce others), and those of a contrary character soon discovered their error, and walked no more with him. *Real Christianity* has no temptation to the hypocrite; it is in its corruptions that such have found ample field for their impositions. Poor by choice, he became a companion of the poor: he sought not the favour of the great, but testified of them that their deeds were evil. Unlike those who since have called themselves his ministers, he chose reproach rather than worldly honour, and the extremes of poverty rather than the wealth of an earthly kingdom. How opposed through the whole tenour of his life to those corruptions which form the ostensible character of modern Christianity!

His apostles were guided by the same spirit: plain, honest, and disinterested, they carried the glad tidings of mercy to all nations, without the assistance of human power, or wealth, or learning, or any of those carnal appendages which are now sought after, and without which it is conceived religion could scarcely exist. It was *their* glory to serve others and suffer themselves, and uninfluenced by carnal motives, they laboured incessantly, supported by the hope of a reward beyond the sky. What was their success? the erection of temples made with hands? the establishment of an hierarchy? the submission of the people to a Christian code of ceremonies? the patronage of the wealth and power of the nations? No, no; the kingdom of Christ sought not, it admitted not such paltry, such delusive appendages. Thousands were convinced that Jesus was the Christ, and confessed and forsook their sins; but they were taught that it was not in "meat and drink" that the essentials of Christianity consisted, but in "righteousness and peace, and joy in the Holy Ghost." It was the apostles' aim to make men religious from *principle*, and therefore they appealed to the understanding and to the *heart*: if, as at the present day, *conformity* had been their principal object, other means, such as have been since employed, would have been adopted. "Turning men from darkness to light, and from the power of Satan unto God," was what they sought to accomplish, and this effected, they had no other end to serve. They wore no clerical robes, assumed no personal distinction, no worldly wisdom in their teaching, no stipend to encourage them in their labour: they laboured night and day, not so much on consecrated ground, as in every public

place, and from house to house ; not so much by regular and methodical discourses, as by plain, energetic reasoning, faithful reproof, and successful disputation. They were not bound by the trammels and fetters which are the growth of centuries of corruption. Indeed, if we could divest ourselves of those notions which education and association have created, we should see that the apostles were altogether unlike those who now profess to be labourers in the same cause.

The success of this cause was as eminent as its purity : thousands, believing the word, repented of their sins, and became the subjects of personal and practical holiness. They were taught to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world. Those who resided in the same place, as was natural, associated together for the purpose of teaching and edifying one another, of praying together, eating the Lord's supper, collecting for the poor, and of partaking of feasts of charity ; thus fortifying one another's minds against persecution, and stimulating each other to love and good works. These associations are called in Scripture *churches* or *congregations* of faithful men. Their attention was taken up with things of evident utility ; it does not appear that they had any *system* of worship, but meeting as friends, they employed their social hours in serving one another with unaffected simplicity. The place of their meeting was generally the house or upper room of a brother, the mania for erecting costly and splendid places of worship being reserved for times of anti-christian corruptions. Like all other voluntary societies whose object is the general good, they chose from among themselves persons for the performance of any work which was requisite ; but they created no offices of dignity, nor appointed any office for *form's sake*, but when any service was requisite, they fixed upon the likeliest of their brethren, and requested them to undertake it. In the absence of the apostles, they needed some who could teach them the will of Christ, to be over them in the Lord and admonish them : for this purpose they selected a number of their own body who are called *bishops*, or in plain English *overseers*, and whose example was to be a pattern for all the brethren. Having a number of destitute poor to support, and their wants constantly to supply, which was a prominent feature in primitive Christianity, they selected suitable persons for this work, whom we usually call *deacons*, or in plain terms *scarcans*. To assist the apostles, to labour in extending the knowledge of Christ, to send on special messages of relieving distant poor, or any other business, they employed individuals from among themselves. These were a class of men whom we should designate as *missionaries*. No earthly advantage was offered them in consideration of their services ; they were more exposed to suffering, but taught to expect their reward in heaven. They were taught, as brethren, to cultivate a perfect equality, and to allow of no distinction, excepting that *some did more work than others*, the Lord having fitted them for it. This sketch of the proceedings of the first societies, under the sanction of the apostles, is given as a contrast to the spirit and practices of the present day, with which most of my readers are doubtless familiar.

The continuance of this state of things was but short ; the apostles themselves lived to witness many attempts to depart from the simplicity of their teaching and practice. Ambition early manifested itself among those who ought to have been servants of their brethren, whilst some, actuated by the love of money, endeavoured to make merchandise of them. The presence of the apostles, and especially their powerful letters, served as a constant check to prevent, for a time, that organization of corruption of which after-ages have given so melancholy a picture. For the first three centuries, the Christian societies, during various seasons of persecutions, with their humble ministers, were striking examples of zeal, simplicity, and disinterestedness. Many of their teachers became martyrs, and loved not their lives unto death ; but notwithstanding this, the latent workings of corruption were occasionally visible, and that deterioration which attaches to the best institutions became more and more manifest. Services occasioned by necessity gave rise to permanent offices,

and that respect which was voluntarily given to merit became of established obligation to official designations. Constantine, the Emperor of Rome, became a Christian, and, in his misguided zeal, sealed the fate of pure Christianity. The ministers of religion became objects of his royal favour, and then persecution ceased ; the church, called from a state of exile, which it was the will of her Lord she should endure, was invited to come and share in the wealth and prosperity of the state. It was here she lost those heavenly charms which not only supported her through her manifold troubles, but had attracted thousands to repose in her bosom, because of the spirituality she possessed. Constantine became her king ; the assemblages of bishops by royal authority made her laws ; the reproach of the cross was removed, and every ostensible attraction was added to the Church. Heathen temples were eclipsed by buildings for Christian worship, and the social services of the saints became encumbered with human ceremonies : many of the heathens were tempted to change their religion by joining the forms of Christianity to their own practices, and their opposition to the new religion exposed them to the severities of royal and sacerdotal power. Wealth and honours were bestowed upon the clergy, and royal favour became the object of their ambition : temptations were offered to mercenary designs, and those who ought to have continued the humble servants of the saints, were encouraged in becoming lords over God's heritage.

Thus was religion corrupted in every principle and in every spring of action, and the history of the next centuries is little more than a history of superstition and cruelty, of fabulous stories for gospel truth, the observance of ridiculous ceremonies, and bodily service, in the place of spiritual mindedness and practical piety ; coercion, persecution, cruelty, instead of mildness, gentleness, and love ; of an idle, avaricious, domineering, hireling clergy, succeeding the plain, laborious, disinterested servants of the humble Jesus. Thus, under the name of a religion, pure as heaven in its origin, and calculated to restore earth to a second paradise, have the nations been drained of immense wealth, the minds of the people cast in the mould of superstition and bigotry, and the face of the earth cursed with the reign of persecution, rapine, and bloodshed ! May it soon regain its pristine purity, and visit the earth universally with its presence !

#### TEACHING TO ALL THE COUNSEL OF GOD.

MUCH depends upon the meaning of a single word ; and, to illustrate this, I would just refer to a single passage in Acts xx. 27, " For I have not shunned to declare unto you *all* the counsel of God." The word "all," I think, obviously refers not to the counsel of God, but the *persons* to whom this counsel had been declared ; as if he had said, " I have not shunned to declare unto *all* you the counsel of God." The context clearly supports this view. " Wherefore," says Paul, who is here addressing the Ephesian bishops, " I am pure from the blood of *all men* ; for I have not shunned to declare unto *all* the counsel of God. Take heed, therefore, unto yourselves, and *all the flock* over which the Holy Ghost hath made you *overseers* " It has been so long quoted as an adjective to the phrase, "counsel of God," that, at first sight, some persons may be startled at this explanation ; but a reference to the context, I think, will satisfy any impartial person of its correctness.

The *universality* of the promulgation of the Gospel was constantly insisted upon ; and it seems, whatever place the Apostle visited, he was anxious that both "Jews and Greeks," and, if possible, "every creature," should hear the word ; and hence, in this same address, he enjoins the bishops "to watch and remember that for the space of three years he ceased not to warn *every one night and day* with tears."

The Apostle taught "the counsel of God" *to all* ; but, by the common view taken of the passage, a very different sense is conveyed ; and hence, in making the quotation, the words are usually changed into "the *whole* counsel of God," a phrase which never occurs in the Bible. The old interpretation, I think, has led to

two errors; first, instead of making "the counsel of God" simply to consist in the Apostolic testimony respecting Jesus as the Son of God; and, that "repentance and remission of sins should be preached in his name," by introducing the term "whole," an elaborate system of mysterious doctrines has been countenanced which requires a great portion of a minister's time to understand, and, being constantly dwelt upon, have tended to throw into the shade practical teaching.

The other error which, in some measure, has sprung from this misinterpretation of the passage, is, that the *unbounded extent* of a minister's labours, so obviously enforced in the New Testament, is, to a great extent, got rid of. Instead of teaching "all men," ministers appear more disposed to content themselves with teaching to the *few* who happen to come what they believe to be "the *whole* counsel of God."

#### EDUCATION—MORAL REFORM NECESSARY.

NEVER has there been at any former period, so much said about education, as at present. Though much good no doubt will accrue from the agitation of the subject, yet it is clear, that a great variety of opinion exists, as to what should be included under that name. Some use the term in its old restricted sense, as to the ordinary attainments of reading, writing, and accounts, obtained by boys and girls at school. Others regard these as only the *means*, and speak of physical, moral, and intellectual education, embracing the faculties of the whole man. Many confine it to the years of minority, and speak of the boy, at the age of 15 or 16 "finishing his education;" whilst others make education to commence with the cradle, and to cease only with life. Some make it wholly secular, others contend for a "religious education." Some are decidedly sectarian, and others advocate a Scriptural education, in which all parties may join.

It thus appears evident, that much confusion, if not contradiction, exists in the various applications of the term "education." *Scholastic* instruction will *always* be known as education; but that which is imparted at *home*, is perhaps best appreciated by the language of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." A great amount of tuition, after all, comes under the head of *religious instruction*. Now many modern advocates for education, seem either to have entirely overlooked this, or merged it altogether into the general mass of educational discipline; and what confirms me in this view is, that while education is spoken of, as being carried on through life, the importance of the office of *religious teacher* is never referred to. I do fear that in the growing notions about education, there is a strong disposition to exclude those higher Christian principles, *love to God and love to man*—responsibilities connected with another world. If this were not so, why are not all our ministers spoken of, and brought prominently out, as educators of the people? I think the three-fold distinction should be kept up, and each party stimulated to do still more in his respective sphere, than he has ever yet attempted. The distinction I refer to is—*scholastic*, *parental*, and *pastoral*—all of great importance.

#### THE IMPORTANCE OF MORAL ADVANCEMENT.

I have always maintained that the greatness of a nation consists not so much in its number, its wealth, or even in its general intelligence, as in its virtue and moral power; and unless suitable provision be made for the advancement of this corresponding to the other movements of a state, disastrous effects are likely to follow. The following passages, full of thrilling eloquence, addressed to the Legislature of New Jersey, from the Perth Amboy Philanthropic Association, with which I have been favoured by a friend in America, will fully develop this important view:—

1. "Is not the main business of our government, through all its branches, more a legislation touching the purse and pocket, than the mind, morals, and manners of the people? And has not the spirit of enterprise abroad over the land, for its chief end, mere physical improvement?

2. Though our progress in physical improvement is rapid, is it

not a fearful, because a disproportioned rapidity? Is it not something like the rapidity of the unpractised boy who thinks the art of driving is in applying sturdily the lash, and giving the dashing steeds the reins? It is easier to start than stop; and easier far to quicken the speed of a spirited charger, than to rein him in, or guide his lightning course.

3. Has not this march of our nation's improvement been too hurried to carry with it the nation's mind, and the nation's conscience? In our rush onward, has not the foot of the untaught multitude too roughly trodden down reflection and principle—reason and morality—law and justice, until men are beginning to be regardless of proper means, so that they attain their ends, and the popular mind seems feverish and giddy with excitement?

4. Do you not, gentlemen, behold, in the unrolling scroll of our country's brief history, events and elements developed or at work, big with interest? Does it need prophetic vision to predict, that if the same restive and reckless, because lawless, spirit that seems brooding under the whole surface of our social polity, bursting forth wherever and whenever exciting causes occur, is not speedily, steadily, and vigorously counteracted, your laws, and those of your predecessors and successors, will be but a barrier of gossamer before a tornado?

5. Oh, gentlemen, on this subject we dare not utter all our sad premonitions and forebodings. Unless the people's mind, (and by the people, we mean the millions,) is properly enlightened, and that mind moored fast, by educating the people's conscience to love—reverence—and obey law, the law of God and man: the sheet and bow anchors of the American nation will have slipped their cables, and the gallant ship of our freedom, with already too much canvas spread for the coming tempest, will be driven on the breakers, where has been wrecked every republic upon which the sun has shed his light—and with us, we need not tell you, will go down, not the morning, but the evening star of a world's hope—a world's emancipation.

6. Gentlemen, we need not tell you, that there is no third course a people can take. *To govern themselves, or be governed*, are their only alternatives. Educators or soldiers—books or bayonets—camps and campaigns for a standing army, or, churches and colleges for the people, the whole people, are the only choices left us.

7. To a close observer of the times, and with the statute of the race, the only synopsis of pure law and correct legislation, in his hands, it is manifest as a sunbeam, that political conversion or political convulsion is just at hand. Think of the elements of revolution a single free state contains in her bosom; one hundred and eight thousand voters unable to read a ballot, and two hundred and fifty thousand unschooled embryo voters following in their wake!

8. What restraint will an unknown Bible, or code of laws, have upon such a mass of darkened mind? What might not be feared, should some American Napoleon wake that mass to feel, and put forth the might of its brute power, and become its leader? It is a fundamental principle of our government that a majority shall rule. The *vox populi* is law here.

9. Is it not then of the first and last importance that this voice of the people be on the side of truth—law—justice? But this cannot be, never was, and never will be, without virtue and intelligence. The amazing energies of a democracy, are, while human nature is left to itself, prone to move only as passion and interest dictate; and what but blind impulse, and brutality will dictate, where intelligence and conscience are wanting?

10. Democratic energy, like physical force, is only good when properly directed. The Samson-like energy of our democracy without a moral balance, like the power of a vast spring not duly loaded, will show its energy by tearing the political machinery of our government to pieces. Fire, powder, and steam, are not more certain elements of devastation, without regulation, than popular power in the hands of the ignorant and vicious.

11. Again, the *vox populi* takes from the people, the rulers of the people. Here too a sound head and a sound heart are doubly

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indispensable, not only in the electors, but the elected. For what other guarantee have we that these responsibilities, which in a representative government are always lessened by distribution, will be rightly wielded?

12. If rulers have no conscience or education, when mere voters at the polls, will elevation to office make them sagacious men—conscientious men? If so, human nature, in republics, has lost its grand characteristic, the Lord's Prayer its pertinency, and temptation its tempting power.

13. We had better infinitely disband our army, burn down our arsenals, sink our navy, and as a nation study to know our duty and do it, trusting to the good sense, nay, compassion of our enemies, if any we should have, for protection, than foolishly expect national prosperity another generation, while suffering masses of ignorant and vicious mind to accumulate throughout our land.

14. For what are laws worth which cannot be read, or when read, are trampled under foot? And what is justice but a mockery, when she is too weak or soulless to punish the guilty and protect the innocent? And what are both law and justice without an enlightened and sound public opinion to sustain them?

15. And what is public opinion, after all the eulogies pronounced upon it, but the way the public act? Men generally modify their opinions to justify, not condemn, their conduct; and if the conduct is unsound, the opinion (its shadow) will not long remain healthful. This suggests one of the most darkly ominous signs of the times.

16. *What is the end of legislation?* Is it not to make and sustain laws and regulations? Laws for whom, regulations for what? Are they not for the people: to direct and controul men and mind? But why do a people need laws? Is it not because some are *ignorant*, others *vicious*; hence the ignorant may, the vicious will, do wrong, and both may injure themselves or others?

17. Have we not here the simple end and object of legislation, to make the people do as an enlightened and conscientious man does, that is, right; or as the law enjoins, or should enjoin? For what is any law, but a description of *how* a wise and good man will act in any given case? And what is the office of legislators, but to define how the ignorant should, and the vicious must act?

18. The enlightened and the conscientious will do right; they are a law unto themselves, and therefore need no legislation; "knowing this, that the law is not made for a righteous man, but for the lawless and disobedient."

19. Have we not then, gentlemen, come fairly to this solid conclusion, that the great business entrusted to you as legislators, is mainly to look after the *ignorant and the vicious*; in other words, to use your sacred elevation in making the people over whom and for whom you legislate, *an enlightened and virtuous people*?

20. Would not the sessional business of our legislators be contained in a nutshell, had they only to legislate for a people of intelligence who would know their duty, and a people of stern probity and integrity who would do their duty?

#### THE MORALITY OF MUSIC.

"I freely admit," said Richard rather warmly, as he debated with a neighbour, "that my head is like a bottle with a long narrow neck. It is a tedious job to get anything into it, and just as bad a one to get it out again. You will therefore find it very bad to get my old notions of music out, and your new ones in, I can assure you that."

"Perhaps the phrenologists," replied Mr. Good, "might find outside your head evidence that music can neither get in nor out; and, of course, prove to us that you are by no means to be blamed for not being a musician, or even for not keenly relishing music, although it would not follow that you are not much to be pitied, because you are void of the power to enjoy the delicious pleasures which music has to give."

"Pleasures, indeed! and how many do not those pleasures ruin?"

"But you should remember, Richard, that a thing is not to be pronounced bad in itself and condemned as naturally and neces-

sarily mischievous in its tendencies, because it is applied to purposes that are bad. Were this the case, nothing in the whole world could escape this character and condemnation, for every thing is abused. Food, drink, clothes, wealth, aye, even religion and the light of heaven are misused and applied to most injurious purposes. Every gift of God must in itself be good—must be a blessing, notwithstanding the miserable mis-employment of these gifts by men."

"Why, to be sure, our Creator can send us nothing that is meant to be evil; but this singing, and fiddling, and dancing only drive people mad—especially young folk. Oh dear, Mr. Good, I cannot talk of it with patience when I think of the ruination of both my son and daughter."

And the poor man wept bitterly, as thousands besides have wept, to give demonstration by every tear that man makes his own misery. The mighty magic of music has doubtless been employed as a spell to enslave, corrupt, and demonize many a youthful heart. The war song, the bacchanalian chorus, the obscene ballad, have maddened, withered, and cursed millions of human minds. But let no mortal tongue assert, let no thinking head imagine, that the author of sound, and voice, and ear, and the spirit of melody, erred in his arrangements, much less that he made those arrangements out of which harmony springs with a malevolent feeling towards his offspring of the human race. Under the influence of sentiments like these, Mr. Good, after sympathizing with his neighbour, argued that the very love of music which had led to such unhappy results in the case of Richard's misguided children, was doubtless bestowed that they might realize advantages which otherwise man could never know.

"Tell me now, Richard," said he, "seeing that men might have been formed without musical talents and taste, and as insensible to melody as an adder, what must have been designed when these possessions were entrusted to human hands?"

"I don't pretend to know," replied Richard, what was the design, as he who made us never told me; but I see and hear and know to my sorrow, that men and women sing and play one another out of their senses, their morality, and at last their happiness too."

"But, surely, you will not say that it would have been better that God had not so markedly distinguished the human race from all other earthly beings, by endowing the female of our kind with the ability to sing! You know that among singing birds, the male only has the privilege of chanting forth the enlivening lay. But to her who is made to be the parent, the companion, and the tutress of rational man, the power of producing melody is given, that, from the artless lullaby of a mother over her infant, to the enchanting cadences of the artful queen of song, every female note may proclaim the truth that human beings are, in endowment and means of enjoyment, immeasurably higher than the irrational creation, and should therefore be as greatly elevated above all the tribes that compose it, by the cultivation of refined taste, purified affection, and genuine moral worth. Was this magic wand placed in woman's hand, that, with siren voice, she might command to arise from the vasty deep of vice the spirits of animal passions, grovelling propensity, and rabid jealousy?"

"Alas! alas!" sobbed out the poor disappointed father of two once-promising children, "I but too well know, that a female, with a handsome face and a good voice, may first call up the most mischievous spirits from the deep of vice of which you speak, and having no power to lay them again, she may become the wretched victim of the harpies she has raised. Oh! my daughter, my daughter!"

"Indeed, indeed, I am sincerely sorry for you," feelingly replied Mr. Good, "and as the subject is so exceedingly painful to you, and here comes your son, I will pursue my favourite theme with him."

"Persuade him to forswear music, and you will do us both the greatest kindness upon earth," said Richard, and then with melancholy aspect, walked away. Mr. Good was naturally led to repeat the substance of what had passed, as an introduction of the

matter to the son. The young man having stated that he had, by his extravagant pursuit of music, lost a capital situation, got into bad company, and worse habits, and sacrificed both character and health; and having detailed the plan he proposed to himself for reforming, improving, and regaining health, character, and a good standing in the world, all of which greatly interested and pleased Mr. Good, the question was then pursued as to the real province of music, and the right mode of securing the benefits of it without the bane of its abuse. They both agreed that it might be made a most grievous evil. They accorded in the sentiment, that if Almighty ire ever become more than usually intense, it must be when music is made the minister of misanthropy and misery. When singing is used as a vehicle of lasciviousness, they were of one mind that it is administering deadly poison, in a golden cup of celestial nectar. And they were both convinced, that to vent malicious spleen, sectarian pride, and fanatical anathema in hymns termed spiritual, sung in the house of God, is to employ an angel of heaven in conveying to earth the blasting influences of hell.

"I am anxious," said Mr. Good, "to convince your father and every body, that music is divine, and should exalt, cheer, and bless."

"No doubt," replied the young man, "that a person like yourself, who always aims to direct time and talent to the improvement of man, and the augmentation of happiness, may feel proud of your power, and be most honestly in earnest to diffuse the practice of music over the land; but I ought to be very cautious until I retrieve my character; so I shall only say, I heartily wish every one could fully enjoy the sweets of music, without any subsequent bitter, either in reflection, injured circumstances, or damaged reputation."

"Spoken like a good-hearted young man, after all—who should rather be pitied and encouraged than blamed and repressed. You will do yourself and your father credit yet, if you both live awhile, and you, on your part continue to cherish the sentiments which you now evince. I find that like too many of our race, not only young but old, you had forgotten that pushing pleasure to extremes, is procuring pain. You had become insensible to the truth, that while we sing with the heart—the feelings, we should sing with the understanding also. You are now paying the heavy price of your past folly in your present compunction, and endurance of your good parent's great displeasure. It is thus we tax ourselves when we might be free, and wear galling chains, and groan in dungeons when we might bound like the antelope over the flowery fields of freedom, under a placid sky."

The young man yielded an unreserved assent to the truth of the principles laid down by Mr. Good, and solemnly pledged himself, for the hundredth time as he said, to abstain most religiously from every immoral application of that boon of heaven by which the exquisite delights of melody are secured to mortals. He would gladly join, at any time, in impressing upon his own mind and others' hearts, great social, moral, and philanthropic sentiments, amidst the charms and allurements of music; but never again would he knowingly aid, with instrument or voice, to fan the flame of unholy consuming passion.

Highly and warmly did Mr. Good commend this noble resolve. And to strengthen and enlarge it, he added, that when there are both a right spirit and a clear understanding conjoined with music, it comes forth a living testimony to the moral concord to the feelings within, and spreads around in balmy influences of good, more delicious than the odours of Sheba's groves, more enlivening than the waters of the Jordan, and more vivifying than the zephyrs that sport on Zion's mount.

"Yes," said he emphatically, "if the beamings of our heavenly parent's pleasure are ever more bright than at other times, it must be when the incense of adoring praise and grateful homage ascends to his throne, from the heads and hearts of his happy children on the expanded wings of melody. Depend upon it, that man engaged in hymning forth his own deep gratitude—the highest, holiest, noblest aspirations of his soul, and spreading abroad his Maker's loftiest praise, stands on Moralities most elevated mount,

encircled with a halo of truest glory, clad in a panoply of hope and charity, and having above, below, and around him innumerable unerring assurances that he is, and shall be—blessed in his deed."

#### KNOWLEDGE MORE IMPORTANT THAN BOOKS.

Books are not knowledge, otherwise, the attainments of individuals would be measured by the extent of their libraries. And hence, what an immensely wise man the Duke of Devonshire must be, whom I had the good luck to see, last summer, in his library; the extent of which would astonish a stranger. No; books are only common *instruments* for obtaining knowledge, and therefore, a man may attend every book sale, and collect standard works all his life time, and yet have less knowledge than the weaver in his cellar, who never handles a book beyond what he can borrow. Real knowledge is acquired by observation, study, and perseverance, and, like virtue and happiness, can be purchased without money. It is also a treasure, not exposed to the ordinary vicissitudes of life; once enjoyed, no man can deprive us of the possession.

It may be good to get books, but it is better to get knowledge. When you meet with a fine sentiment, do not content yourself with knowing that as it is to be found in one of your books, you can at any time refer to it. Never rest short of transmitting it to the *mind*, and then, like stereotype plates, it is ready for use whenever you want it. If the leaf should afterwards be torn, or the book or paper lost, the contents recorded upon the mind are preserved upon imperishable tablets. We should always guard against substituting book and library knowledge for that infinitely more valuable attainment, *self-knowledge*.

Great readers are not always wise men, and therefore, while we listen to the advice of Solomon, "with all thy getting, get knowledge," it is important to know, how to acquire the greatest amount of knowledge with the least loss of time and labour. Profitable reading requires great care; and in general it will be found, that more knowledge will be acquired by perusing half a dozen pages with strict attention, than rambling over many volumes in the ordinary way.

But after all that can be said as to the diffusion of knowledge by means of books, and fairly conceded in favour of habitual reading, I should say, speaking from experience, that the amount of real information obtained by attending *good lectures*, would very far exceed what is usually derived in the same time from reading books. Many will attend, and pay for theatrical exhibitions, who would not go fifty yards to hear a free lecture on useful knowledge; and there are many who would devour volumes of fiction and romance, that could not sit an hour reading the most valuable philosophical publication. Young men should try to tutor their inclinations, and instead of dissipating their time and intellects by empty pleasures, they ought, in their early days, to lay up a stock of information upon every useful subject. What a mighty change a general disposition like this would produce upon the character of the people of this country!

#### TEE-TOTALISM MISREPRESENTED.

A STRANGE article against tee-totalism, appeared in the March Number of the *Magazine of Domestic Economy*. The writer expresses, as all others have done, the utmost horror at *intemperance*, yet is a strenuous advocate for that which *has led*, and while the liquids referred to, continue their present alcoholic strength, is sure to lead to *intemperance*. He speaks in glowing terms of "a honest glass of sound English ale," and "a glass of generous wine," the very articles which are the first to beguile 49 out of every 50 of all the degraded drunkards in the land. While "English ale" and "generous wine" are used, such is the physical constitution of man, I will answer for it, notwithstanding all our education and moral training, that a certain extent of *abuse* is sure to follow.

The writer seems to rejoice in the comparative advantage which drunkenness possesses over other vices, because of its visibility, and its standing "a better chance" on that account of being cor-

rected by improving civilization. He assumes that tee-totalism is but a new manifestation of the deceptive matter which constantly floats on the surface of society, and which constantly changes its forms, corresponding to the times, but that "this manifestation has hitherto been brief, consisting more in words than any thing else, and that it will speedily be forgotten, never again to be named!" A great part of the argument, (if such I can call it,) is in a similar style; and I would appeal not to tee-totalers, but to those who have had an opportunity of making impartial observations for the last five years, whether anything can be more at variance with truth than this representation. Would any competent judge have risked the assertion, that tee-totalism is only "a new manifestation of deceptive matter?" Does the writer arrogate Divinity sufficient to pronounce the tee-totalers *hypocrites*? Or from whom did he receive the gift of prophecy to assert, in the face of the universal spread of this system, "that it will speedily be forgotten, never again to be named?"

He objects to *nominal* or legal restraints, when no moral restraint is felt, as invading the "natural liberty of man;" but does he not know, in the first place, that any restraint in these societies, if restraint it may be called, is perfectly *voluntary*? In case of *disease*, we submit to many physical *restraints* when no moral turpitude is involved; and what is drunkenness in all its gradations but a *disease* which nothing but abstinence can effectually cure? And does he not also know, that Christianity teaches us, that instead of stickling about our own "natural liberty," in order to benefit others we are even "to lay down our lives for the brethren?" and every one acts on this principle when he *denies himself* in order to get others in the right way.

To join a temperance society, the writer intimates, is a "virtual confession that men feel a consciousness of inability to conduct themselves properly by the strength of their own minds, or, in other words, that they are incompetent members of society." And what then? Are all such "incompetent" members to be banished society, or left to perish? What is going to church but a tacit admission that we are "incompetent" to guide ourselves without the instruction of others? What is joining a sick club but an acknowledgment that we are in some measure incompetent to take care of our own money? And why do persons send to London for the *Magazine of Domestic Economy* but because they fancy they are "incompetent" to cook without it?

But even this is taking but a partial view of the reason for signing a pledge. To accomplish great reforms, *co-operation* is necessary; but this cannot be effected, nor any society formed, without a *bond of union*. A mutual agreement to abstain from all alcoholic liquor in this case forms that *bond of union*, and is so characteristic of the object to be attained as to render it indispensable. If a man resolve in his own mind, either for his own sake, or for the good of others, never to "touch, taste, or handle intoxicating liquor," I have yet to learn where the evil can be of recording that resolution upon paper.

But the most far-fetched argument of all, is this, that it is impossible to abstain from alcohol, inasmuch as the food or water which we take, is afterwards converted into alcohol. "What security has the tee-totaler," says the writer, "that the very water he drinks shall not be turned into alcohol by a process of distillation in his stomach?" I suspect the writer does not understand this part of his subject, and yet, by a number of interrogatories, he assumes, that he has refuted the tee-totalers, and hastens to this triumphant conclusion, that "tee-totalism is morally bad and physically absurd." The presence of alcohol in the stomach is felt by its effects, and it is only on account of these effects that we enjoin abstinence. But as an excellent answer has been furnished to this notion by Mr. Sieman, surgeon, of Tavistock, I will here lay it before my readers.—He first quotes the statements of the Editor, and then gives his reply.

It is stated, "With tee-totalers the object is to abstain from taking alcohol in any form. Alcohol is a certain compound of oxygen, hydrogen, and carbon; that is of the elements of water

and carbon. Carbon is produced in every part of the system, and therefore what security has the tee-totaler that the very water which he drinks shall not be turned into alcohol by a process of distillation in his stomach.—Every vegetable substance, and every animal one, which is in any way used as food, not only contains the elements of alcohol, but alcohol can, by the ordinary operations of the chemist, be obtained from it; nor is it at all unlikely that every substance which we use or can use as food, is partially turned into alcohol at some stage of the process of assimilation.—Thus the physical question at issue between the tee-totaler and those persons who use fermented liquors is, not whether alcohol shall or shall not be kept entirely out of the human system, but whether every man shall or shall not brew his ale, ferment his wine, and distil his brandy in his own stomach."

The above extracts are no proof that tee-totalism is "physically absurd," for alcohol is not composed of hydrogen and oxygen in the same proportions as they exist in water and carbon, or charcoal. Carbon is not produced in every part of the system. Carbonic acid, not carbon, is found in the lungs, and sometimes in the stomach. Magendie's experiments prove that water undergoes no change in the stomach, consequently, no alcohol can be produced from it and carbon, even if the latter existed and was capable of decomposing water, which it is not.

Alcohol cannot be extracted from every vegetable and animal substance by the ordinary operation of the chemist: animal matter, when decomposed, forms carbonic acid, carbonic oxyde, carburetted hydrogen, cyanogen, water, ammonia and animal oil; and, by no process of distillation, can alcohol be obtained from it or from vegetables. Saccharine matter and starch (owing to its conversion into sugar) are the only substances capable of producing alcohol, and then, yeast or some ferment must be present. Must ferments spontaneously, I am aware, but air must be present.

It is worthy of remark, that sugary vegetables long resist digestion. If alcohol were formed during digestion, it would stimulate; now it is a fact, that during the process, languor, and often sleep is produced.

Alcohol is the result of fermentation: now substances undergoing fermentation require to be kept at rest, whereas the food is exposed to the peristaltic action of the stomach, and this organ is also shaken by the pulsation of the neighbouring arteries; it is also kept in continual motion by respiration. Had it been necessary for the stomach to brew ale, ferment wine and distil brandy, there would have been imparted to it a power sufficient to accomplish these objects, and we should not have needed an external source."

If it be the object of this editor to promote domestic *happiness* as well as domestic economy, it is a pity that he had not made himself better acquainted with the system and its workings, before he had ventured upon an attack. But the effects produced almost in every place where the system has been fairly tried, admit of no reasoning; the simple-minded receive them, and rejoice in the blessing.

#### THE OBSERVER.

What have you seen lately worthy of notice? I have seen a cart load of bones, a striking memento of our own mortality—a horse running away with a boy on its back, who was crying out for help, and yet a lot of thoughtless urchins were laughing at him—a lady stop her carriage at the end of a poor street in order to visit a poor family living in one of the cellars—three ragged fellows consulting together at the corner of a jerry shop, one observing, "I have just three halfpence left"—a man with a broken nose through drinking, standing asking charity—four bucks smoking cigars in the street, as lofty in their own imaginations, as Messrs. Horrocks and Miller's new chimney—an old woman picking up horse-manure in the streets, looking this way and that, lest some constable should be at hand—a minister go'down the street with 'Squire ——, when I heard an individual remark "I never saw him walk with a poor man in my life."

SUPPLICATION FOR DIVINE AID ON SIGNING THE  
ABSTINENCE PLEDGE.

Kind Guardian of my life ! to Thee  
Whose bounties shew how good Thou art  
I humbly bend the suppliant knee,  
And offer up a contrite heart.

Nor would I dare approach thee, Lord !  
With lips attun'd to holy pray'r,  
And breathing forth the solemn word,  
While yet the heart is absent there.

Oh ! may my supplications be  
From humble hope, from holy fear !  
Oh ! be my pray'r the gushing, free  
Outpouring of a heart sincere.

Not in mine own vain strength—too weak  
Against temptation's mighty pow'r—  
Can I a safe foundation seek,  
To rest on in the trying hour.

But unto Thee, Eternal One !  
Mighty to help and strong to save,  
I fly for aid—to Thee alone—  
To snatch me from the threat'ning wave.

If pleasure's gilded cup beguile,  
Or sarcasm dart her venom'd sting,  
Or worldly wealth throw out her wile,  
Or slander ply her busy wing ;—

Come in what form the tempter may,  
Or charm in whatsoever strain,  
Be Thou my helper, buckler, stay,  
And I shall conq'r still remain.

Then bless, oh Lord ! this day's resolve,  
The sinner's wicked way to flee  
And as my future hours revolve,  
Be they devoted, Lord, to Thee !—T. R. Y.

"THE SHAKE OF THE HAND THAT IS FELT AT  
THE HEART."

It is not in fashion's gay circle we find  
The feeling that friendship and love can impart :  
Our acquaintance may be very pleasant and kind  
But, *their shake of the hand is not felt at the heart.*

'Tis in *friendship*, when spirits congenial unite,  
'Tis in *love*, when we meet, and alas ! when we part,  
That the *pressure of hands*, be it ever so slight  
In its magical touch, *thrills direct to the heart.*—Welshman.

## TO A HANDSOME YOUNG LADY.

*Lately observed entering a Carriage, in K—— Street, C———, who seemed rather vain of her beauty.*

O, pride not in thy beauty, maid,  
Though charming to behold ;  
For time, whose course is 'never stay'd,  
His power will soon unfold.

Let not thy symmetry of form  
Inspire thee with delight ;  
For soon may come the withering storm—  
Shall scare thee with affright !

Nor let those lovely, soft blue eyes,  
And rows of pearly hue,  
Be deemed by thee the matchless prize  
That can all hearts subdue ;  
For, ere may come another day,  
A blight may sweep the whole away.

Be wise betimes—let every thought  
To improve thy MIND incline ;—  
Let it with every store be fraught—  
For—that alone is thine ;—  
An hour may change thy face and form,  
But MIND survives the withering storm.

'Tis MIND alone that gives the power  
MAN's wayward heart to bind ;—  
To cheer thee in affliction's hour,  
And render thee resigned ;—  
To teach the ills of life to brave—  
And without dread—to meet the grave !—Welshman.

## THE CLOUD.

I BRING fresh showers for the thirsting flowers,  
From the seas and the streams ;  
I bear light shade for the leaves when laid  
In their noon-day dreams.

From my wings are shaken the dews that waken  
The sweet birds every one,  
When rocked to rest on their mother's breast,  
As she dances about the sun.

I wield the flail of the lashing hail,  
And whiten the green plains under,  
And then again I dissolve it in rain,  
And laugh as I pass in thunder.

I am the daughter of earth and water,  
And the nursling of the sky ;  
I pass through the pores of the ocean and shores ;  
I change, but I cannot die.

For after the rain when with never a stain,  
The pavilion of heaven is bare,  
And the winds and sunbeams with their convex gleams,  
Build up the blue dome of air,

I silently laugh at my own cenotaph,  
And out of the caverns of rain,  
Like a child from the womb; like a ghost from the tomb,  
I arise and unbuild it again.

BY PERCY BYSSHE SHELLEY.

## THE MOUNTAIN CHILD.

Oh where, where does he play ?  
At the smiling dawn of day,  
He dashes the dew from the lilly bell,  
And chases the heather-bee o'er the dell ;  
He paddles across the bright mountain stream,  
And plays where the sparkling fountains gleam.

Oh what, what does he love ?  
The lark that whistles above,  
The fairy that rides on the soft star-beam,  
The flowret that blooms by the rapid stream,  
And bathes its leaf in the torrent's foam ;  
And he loves, how dearly,—his mountain home !

Oh where, where does he sleep ?  
Where the thin mists softly weep,  
Where the wild mountain-bird builds its nest,  
And night winds that kiss his cheek are at rest,  
Where the long fern leaves in their majesty wave ;  
The mountain-child sleeps by his parents' grave !—M. C.

LINES ON THE BODILY AND MENTAL AFFLICTIONS  
OF A CHRISTIAN.

"When I lie down, I say, when shall I arise, and the night be gone ! and I am full of tossings too and fro unto the dawning of the day."—JOB.

Sad state ! when in addition to the mind  
The body is the subject of disease ;  
The former may have intervals of rest  
When 'tis alone afflicted, but in this case  
There's none.—The cloud of sorrow, wretchedness,  
And woe, rests gloomily upon the brow  
Of him who thus is exercis'd ; and painfully  
Depicts the sufferer's woes. 'Tis sad indeed !  
When neither day nor night presents an object  
That affords relief. The eyes are pain'd with sight,  
The ears with sound—nothing delights. The weary  
Worn-out-body lies restles on the couch,  
Waiting for night, and when 'tis come, for morning ;  
Yet, still, the same procrastinating principle  
Predominates. The carnal mind still cleaves  
To earth, anxiously expecting aid, but  
All in vain, till He who hath afflicted saith,  
"Be whole!"

Who by divine and supernatural light  
Can raise the suffering sinner up,  
And by its powerful energy dispel  
The gloom and darkness which o'erhang  
The spiritual intellect,—give  
"Joys unspeakable and full of glory!"

J. CARTWRIGHT.

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## LIVESEY'S MORAL REFORMER.

**COCKFIGHTING, CRUELTY, AND DEATH.**—Died, April 4, at Tottenham, John Ardesoif, Esq., a young man of large fortune, and, in the splendour of his carriages and horses, rivalled by few country gentlemen. His table was that of hospitality, where, it may be said, he sacrificed too much to conviviality. Mr. Ardesoif was very fond of cockfighting; and he had a favourite cock, upon which he had won many profitable matches. The last bet he laid upon this cock he lost, which so enraged him, that he had the bird tied to a spit, and roasted alive before a large fire. The screams of the miserable animal were so affecting, that some gentlemen who were present attempted to interfere, which so exasperated Mr. Ardesoif, that he seized the poker, and, with the most furious vehemence, declared he would kill the first man who interfered: but, in the midst of his passionate assertions, he fell down dead upon the spot.—*Gentleman's Magazine* for 1789.

**CONVERSATION.**—There must in the first place be knowledge—there must be materials; in the second place, there must be a command of words; in the third place, there must be imagination, to place things in such views as they are not commonly seen in; and, in the fourth place, there must be a presence of mind, and a resolution that is not to be overcome by failures; this last is an essential requisite; for want of it many people do not excel in conversation.—*The Planet*.

**A REBUKE.**—The Grand Almoner of France, the Bishop of [redacted], was a good judge of horse-flesh. Louis XIV., wishing to get his opinion on a horse that was offered him for sale, said to him, "They tell me he is a Turk. As you are a judge in these matters, I should be glad to know your opinion." "Do not believe them, Sire," replied the Bishop, "he is as much a Christian as you or I."—*Ibid.*

**LACONICS.**—Beware of the ruinous practice of pledging your goods and clothing; poverty, misery, and degradation, are its inevitable consequence.—Let the management of your family, the peace of your house, and the peace of your neighbourhood, be your constant study.—Let both husband and wife exercise patience, forbearance, and forgiveness towards each other, and love one another sincerely.—Do not suffer noise and clamour in the house, and never suffer more than one to speak at a time.—Let the children see that they love and obey their parents, love their brothers and sisters, keep from bad company, improve their minds, and aim at respectability in the world.—Let your whole family unite in every good work, study your present prosperity and your future welfare, and be determined to live as you would wish to die.—Whenever you buy or sell, let or hire, make a clear bargain, and never trust to "We sha'n't disagree about trifles."—Many friends are lost by ill timed jests: rather lose your best jest than your best friend.—Sir John Barleycorn is a stout knight, but a wicked and cunning knave, and does much mischief before men are aware of him.—Nothing is more odious than the face that smiles abroad, but flashes fury amidst the caresses of a tender wife and children.—Never defer that till tomorrow which you can do to day, nor do that by proxy which you can do yourself.

**"BE NOT UNEQUALLY YOKED."**—An old gentleman of eighty-four, having taken to the altar a young damsel of about sixteen, the clergyman said to him:—"The font is at the other end of the church." "What do I want with the font?" said the old gentleman. "Oh! I beg your pardon," said the clerical wit, "I thought you had brought this child to be christened."

**THE END OF ALL GREATNESS.**—The body of the late Napoleon Bonaparte was deposited in a tin coffin, lined with white silk and cotton. His cocked hat was laid across his thighs, and on the left breast of his coat was a gold star and cross, and several other medals of the same metal, several pieces of coin, of various sizes and different value, were also put into the coffin. His heart was deposited in a silver urn or tureen filled with spirits, to which was soldered a lid or cover of the same material, which was placed between the small parts of his legs. His stomach was deposited in a silver mug in which there was spirits, which was also put in the coffin. A silver plate, knife, fork, and spoon, and a silver service cup, were also deposited in the coffin. Previously to placing the body of the general in the coffin, the tin lid of the coffin, being lined with white silk and stuffed with cotton, it was put in its place and soldered on the coffin, enclosing the late General Napoleon Bonaparte and all the above mentioned articles. This tin coffin with its contents, was then enclosed in a mahogany coffin, and they were enclosed in a lead coffin, and all were afterwards enclosed in a mahogany coffin, which made in all four coffins!

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